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ABSTRACT

The Inner City Teacher Education Program (ITEP), designed by the University of Northern Colorado, emphasizes the preparation of prospective teachers for working in urban schools whose populations are composed of children from culturally diverse backgrounds. Objectives were developed in relation to three categories: a) the prospective teacher's understanding of and attitudes toward himself, b) his understanding and attitude toward pupils and the process of education, and c) his understanding and attitudes toward the educational system as an institution. In addition to class study and student teaching, the students participate in field trips, live-in experiences, and concentrated studies related to the specific course offerings of ITEP. This report presents an overview of ITEP; an extensive review of the field trip to the southwest and the live-in experience; evaluations by host families; teacher-principal and participant response; and a subjective evaluation. Evaluation results indicate the success of the project. Several options for expansion of the program while maintaining the concept of a closely knit learning group are presented. A 21-item bibliography and appendixes are included. (MJM)

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University of Northern Colorado

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THE INNER CITY TEACHER EDUCATION PROGRAM

A Report Submitted to

The American Association of Colleges of Teacher Education

SP005169

by

Roy T. Krosky
Assistant Professor of Education

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INTRODUCTION

The Inner City Teacher Education Program, hereafter referred to as ITEP, has been developed in an effort to provide a viable experience-centered option to existing curricular approaches to teacher preparation at the University of Northern Colorado.

Emphasis throughout the program is on preparing prospective teachers for working in urban schools whose populations are composed of children from culturally diverse backgrounds. However, some of the basic features of the program result from the recognition that there is more to educating teachers for inner city schools than simply making them aware of cultural differences among the children they will be teaching.

The teacher's positive self-concept, self-understanding, and feelings of adequacy to meet his own needs and those of his students form the basis from which he can function effectively as a teacher, and must be taken into consideration in any program for teacher preparation. Menninger, (1965, p. 554), has stated that:

> Teachers should have a special interest in self-understanding. Their behavior not only determines their own success or failure, happiness or unhappiness, but more importantly, it gravely affects their students.

Combs, (1965, p. 457), also speaks of self-understanding when he states:

> Good teachers are not like other people. They are not even like each other. They are intensely themselves and have learned to use those selves effectively and efficiently in tune with the situations and purposes with which they operate.

In spite of this, many teacher education programs have not provided the student with opportunities for finding answers to the question, "Who am I?" Too many young people enter the teaching profession without knowing, until their personal, emotional, and financial investments are very high, whether or not they are suited for this profession, and whether they can find it satisfying for their life. This program gives the participant an opportunity to gather realistic information about the profession, and to draw conclusions regarding realities of the teaching situation from observations and direct participation in the classroom with students from inner city communities. Opportunities are provided for getting prospective teachers into classrooms and into direct relationships, through which communication is possible, with pupils, teachers, administrators, parents, and citizens in urban communities early in the professional sequence of their education. These opportunities take the form of a real-life experience in terms of meeting demands on one's energy and of understanding the total adjustment one must make to the profession. The usual one or two hour daily observations that typify many pre-student teaching experiences do not provide these experiences.

An equally important reason for building into the program a living and learning experience with many opportunities to encounter other participants, pupils and members of other cultures, is that through these encounters the participant can learn to recognize and direct much of what exists, implicitly, or explicitly, within himself. The program, then, is based on self-discovery and self-actualization which

are achieved by meeting personal challenges and by meeting others in dialogical relationships.

The importance of dialogical relationships must be stressed, for in many aspects, this program represents an existential model for education. Many of the activities are based on the premise that dialogue is a necessary goal for people-to-people relationships. Howe (1963), in the Miracle of Dialogue, would support this premise. He defines dialogue as a means through which to link one man to another and to society. He states that it must be mutual, and proceed from both sides, and the parties to it must persist relentlessly. Dialogue, to Howe, ". . . is the serious address and response between two or more persons in which the being and truth of each is confronted by the being and truth of the other." Dialogue, then, becomes a necessary component of this program, because it is a vital component of all people-to-people relationships. Dialgical relationships are I-Thou relationships and depend upon complete acceptance of others, and on individuals and groups meeting one another on positions of equality without causing fear or raising prejudices. But if distances and barriers are maintained either between peers or between individuals from different status positions, the possibility of genuine dialogue decreases, and with it decreases the hope that contemporary society can ever incorporate the diversity of national and cultural threads into the fabric of its society. There is, of course, a risk in the existential posture of this program, just as there is a risk in undertaking any innovation. Trust, openness, faith, and willingness to give of one's self in meeting and drawing close

to one another are necessary for dialogue in a true existential meeting, and become part of a man's basic attitude toward life. Although there is risk in any program whose success depends on developing this attitude toward life, not to risk is not to have the courage to live.

The need for the development of a program such as this as an alternative to traditional required introductory courses in teacher education has been evident in the current welter of demands for reforming education. At a time when many of the long held beliefs concerning education are being critically examined and exhaustively questioned, it appears necessary to develop new strategies to fashion more dynamic and effective methods of preparation for teachers for all schools. As noted by Harold Taylor, (1965):

> The education of teachers has been separated from the major intellectual and social forces of contemporary history. It is conceived to be the acquisition of a skill, a skill in assembling authorized information, distributing it to (students), and testing their ability to receive and reassemble it.

Taylor, and many other educators, beginning with John Dewey, reject this form of teacher training. Taylor (1965) insists that:

> The role of a teacher in any society lies at the heart of its intellectual and social life, and it is through the teacher that each generation comes to terms with its heritage, produces new knowledge, and learns to deal with change. Provided, that is, that the teacher has been well enough educated to act as the transforming element.

Although the education of all teachers is undergoing serious scrutiny in America today, the education of teachers for inner city schools has been questioned even more seriously. In the statement of objectives of the teacher education program of the Mid-Continent Regional Educational Library (1969), the following statement is made:

> Because the existing teacher preparation structure does not provide experiences which will enable a teacher to survive in an inner-city school, and because the structure does not appear to encourage the development of teaching skills appropriate to the needs of inner-city pupils, many graduates of teacher education institutions seem incapable of dealing effectively with the unique conditions found in culturally disadvantaged areas.

The Educational Research Service of the National Education Association. (1963), after surveying many programs for the "disadvantaged," came to the conclusion that "perhaps the most obvious need in working successfully with underprivileged children is a group of teachers specially trained and oriented--perhaps dedicated to the job they must do."

As early as 1961, James Bryant Conant (1961) insisted that special training programs were needed for teachers in slum schools. Furthermore, Aleda E. Druding, Superintendent of School District V in Philadelphia, (1964) states that past experience leads to the conclusion that, ". . . teachers, both masters and inexperienced, can be helped . . . to work more successfully with children of limited backgrounds." She further states that ". . . teacher training institutions should come to grips with this aspect of teaching."

The need for special training for teachers in inner city schools is obvious, and research in this field of teacher education has provided insights concerning what the content of this special training should be. First, prospective teachers must develop awareness of the special needs, cultural differences, and unique contributions to the majority culture of children whose life-styles are significantly different from that of the teacher. Haubrick (1966) has pointed out that prospective teachers:

> . . . attend teacher education institutions staffed by individuals with similar backgrounds and encounter a curriculum generally perpetuating the middle class value system. These typically white, Anglo-Saxon, Protestant, middle-class teachers are equipped to teach in a school setting populated with similar pupils. However, when these teachers accept a position in an inner-city school, they frequently encounter a culture foreign to their own. . . If indeed this gulf exists between the experiences of the teacher and the environment in which the pupil has been caught, there is an inadequate basis for communication and understanding. Teachers will tend to see pupils as shiftless, lazy, dishonest, disrespectful, and immoral. Pupils are quick to sense these feelings and may become either antagonistic or apathetic. The teacher becomes disenchanted and the pupils alienated.

If the gulf to which Haubrick refers is to be bridged, it is necessary to provide prospective teachers with experiences that can serve to span the distances between the isolated cultural islands.

Taylor (1968) describes some general techniques that could be used in an improved program for teacher training that might span the distances between the isolated cultural islands:

> As a regular part of his education the student would both live in his society and study at the college, bring to his seminars and courses the information, ideas and insights which he had gathered first hand. He would become an interne in society, learning from the experience it has to give him. He would be proving to himself that what he learned from his academic colleagues, their books and their imparted knowledge, squared with the facts as he saw them in his experience.

ITEP has been designed in an effort to provide answers for some of the serious concerns that have been expressed in relation to the education of prospective teachers.

OBJECTIVES

Requirements of the curriculum in the College of Education have defined the parameters within which the objectives of this program have been developed. Satisfactory completion of the requirements of the ITEP will carry credit for the professional education core courses which, according to University requirements, precede student teaching and are required for all students working toward certification as teachers in elementary and secondary schools. ITEP is designed to serve as an option to the on-campus method of presenting these courses, not to replace it. Ideally, since the program is specifically designed for teachers in urban schools, participation in this program will be followed by student teaching or interning in the inner city school. However, this form of teacher preparation is valuable for teachers in any community, for all teachers must initiate and continue a dialogue "linking one man to another and to society."

With these factors in mind, the objectives were developed in relation to: (1) the prospective teacher's understanding of and attitudes toward himself; (2) his understanding of and attitudes toward pupils and the processes of education; and (3) his understanding and attitudes toward the educational system as an institution.

The Participant's Understanding of and Attitudes Toward Himself

The student will:

1. Enlarge his perceptual field so that it will become maximally open and receptive to new experiences.

2. Recognize the importance of a positive self concept so that he can risk taking chances and not be afraid of creativity, originality, and spontaneity.

3. Increase his understanding and acceptance of his own needs and anxieties, and increase his capability for finding positive means of dealing with them.

4. Develop a positive self concept by participating and succeeding in activities perceived as significant to himself and society.

5. Develop a basic philosophy of education and an understanding of how a philosophy influences personal and interpersonal relationships.

6. Expand his understanding of the extent to which his belief system influences the manner in which he perceives and relates to his fellow man and to the world about him.

7. Gain understanding of the importance of perceiving himself as a worthwhile and contributing member of society, worthy of the respect and admiration of others.

Objectives Related to the Understanding of Pupils and the Process of Education

The student will:

1. Expand his capacity to perceive psycho-social causes of behavior through an understanding of the socio-cultural environment of children.

2. Discover the value of building on social and cultural factors in lives of the children he will teach.

3. Perceive and accept emotional causes of pupils' behavior.

4. Develop an understanding of the dynamics of personal alienation on both psychological and social levels.

5. Develop a feeling of unity or oneness with others that can result in a deeper respect for the dignity and integrity of others.

6. Develop understanding of the importance of the teacher's role in helping each child make decisions in accordance with what he wants to be, rather than what the teacher wants him to be.

7. Gain understanding of the concept that the behavior of any person, adult or child will be a direct outcome of the way the situation is perceived by him at the moment of behaving.

8. Develop techniques and strategies for continuous and informal analysis of children's perceptual systems.

9. Develop an understanding of the dynamics of personal alienation on both social and psychological levels.

10. Increase his ability to differentiate between evaluating a pupil's behavior and being judgmental of his behavior.

11. Learn modes or responses to disruptive or anti-social behavior which do not communicate rejection of the pupil as a person.

12. Learn to increase his ability to change his focus from controlling the learning environment so as to maximize the potential for learning to take place.

13. Increase his understanding of how the manner in which a child learns is related to the child's socioeconomic conditions and his family, peer group, and community.

14. Gain knowledge of the physiological and psychological development of children.

15. Increase his understanding of the need for the child to develop a positive self-concept, and increase his ability to help each child attain this goal.

16. Gain knowledge of theories of learning and an understanding of how they can be used to diagnose learning difficulties.

17. Accept the responsibility of facilitating learning for pupils while simultaneously learning from them.

Objectives Related to Understanding the School System as an Institution

The student will:

1. Gain understanding of the miltifaceted personal and professional role of the teacher, and knowledge of means through which the teacher can most effectively attain personal and professional satisfaction in his work.

2. Gain knowledge concerning the power structure and financial control of the school.

3. Gain knowledge of the funding of education and the financial operation of the school.

4. Increase his knowledge of patterns of organization for administration and instruction in the school.

5. Gain understanding of the relationship between the philosophy of educators and the manner in which they interact with children, parents, other educators.

6. Gain understanding of the role of education in the development, maintenance and change of culture.

7. Gain an overview of issues related to the aims and goals of education as perceived by parents, students, teachers, and administrators.

8. Gain knowledge of decision-making procedures in education and the roles that pupils, parents, teachers and administrators play in them.

OVERVIEW OF THE INNER CITY TEACHER EDUCATION PROGRAM

Beginning Fall Quarter, 1970, a special professional core and inner city experience are being offered through the Department of Foundations of Education at the University of Northern Colorado. ITEP is designed to provide the academic experience covered by the professional core courses and to acquaint teacher candidates with the challenges and opportunities of teaching in urban schools. It recognizes the growing importance of urban education, education for minority groups in current American society, and the need for specially trained personnel for teaching in the inner city schools.

Academic Credit

Students can receive a maximum of eighteen quarter hours credit for the program. The requirements for the professional education core, with the exception of student teaching, will be fulfilled through satisfactory completion of the ITEP.

The basic courses which make up the academic program are as follows:

Course Number	Course Title	Hours Credit
EDF 365	Basic Concepts of Education	5
EDF 485	Philosophy of Education	3
EDFE 360	Introduction to Student Teaching in Inner City Schools	2
PSY 341	Educational Psychology	5
EDCI 451	Problems in Teaching Minority Groups	3
	Total Hours	18

If a student wishes to participate in ITEP but has already completed one or more of the courses listed in the preceding list, substitutions can be arranged on an individual basis. Graduate level credit can be gained through participation in ITEP by students in M.A. or Ed.D. programs at the University of Northern Colorado.

Financing

Each participant receives a waiver to the amount of in-state tuition from the University of Northern Colorado to help defray the considerable expenses entailed in his participation in ITEP. Staff salaries and field trip transportation expenses are also financed by the University. All other costs, including food, housing, texts, and materials are paid by the student. Housing in the Denver inner city area is arranged by the ITEP staff. Payment for room and board is arranged on an individual basis with the host family with whom the participant lives. Eligibility for scholarship aids and loans is not changed by participation in the program.

Eligibility

ITEP is open to upper classmen and graduate students who are enrolled in any of the teacher education programs at the University of Northern Colorado and who have been admitted to the Advanced Teacher Education Program. Methods courses in education should have been completed before participation in ITEP.

Participants are selected on the basis of their responses to questions on the application form (Appendix B) and after they have demonstrated their commitment and personal qualifications during comprehensive interviews with two or more ITEP staff members. Major criteria used in screening

applicants include commitment as reflected by previous experience in working with children, depth of personal and social objectives, common sense, emotional stability and physical health. Careful counseling is a major component during and following the selection process. Each participant is helped to understand the seriousness of his responsibility to himself, the children, the community, the program and the University. The participant also understands, however, that if he feels that it is impossible for him to complete the ITEP experience as planned, an alternative, on-campus program can be provided with no loss of academic credit or self-esteem.

On-Campus and Field Experiences

Participants in ITEP spend much of the first four weeks of the quarter engaged in field trips and in concentrated studies in areas of concern related to the specific course offerings of ITEP.

For the purpose of involving the community more closely in teacher education and relating the field experiences more specifically and actively to the needs of urban education, a community advisory board is established in each of the communities in which the participants are living and working. The community advisory board is a vital component of ITEP. The responsibilities of the board include working with those ITEP staff in arranging housing, helping the participants to understand the community and the educational and personal needs of the children, and assisting in designing and facilitating activities through which the participants become involved in community life. Furthermore, members of the advisory board and the host families

serve as resident interpreters of the experiences that the participants have during their life in the urban community, and serve as guides for the participants into the life of the community.

A vital activity which is included in the field experience is a ten day camping trip into the Four Corners area of the Southwest. This trip includes a schedule of visits to Bureau of Indian Affairs and community schools as well as hiking, camping, and seminars through which the participants make progress toward learning to know themselves, each other and form a group. One of the many purposes for this carefully planned field experience is to gain knowledge of the rich cultural heritage of the American Indian in the Southwest. In addition, visits and overnight stays in the dormitories of Bureau of Indian Affairs and community schools on the Navajo, Zuni and Hopi Reservations expose to the participants a variety of teaching styles, educational philosophies, classroom techniques and interpersonal "do's" and "don'ts" which are related through campfire seminars to specific psychological, sociological, and philosophical theories. Lectures and informal visits with museum personnel, anthropologists and representatives of the Indian and Hispano schools and communities enrich understanding of these cultures. Ensuing discussions reveal the applicability of concepts derived through the exploration of Indian and Hispano cultures to other situations arising whenever two cultures interact.

Another goal of this field experience is to offer the opportunity for personal growth and group interaction. Assignments in inner city schools will require of each participant acceptance of innovation, confidence in his ability to adapt to strange and even disconfirming cues and norms, and willingness to seek, offer, and accept support from his

peers. Most will be living in an urban setting within a minority community new and often strange to them. The group formed during the original camping period should continue to offer direction and support to each member. Social norms formulated in the group formation period can serve as links between the original field of perceptions of the individuals and the conflicting cultures into which they may enter.

Other activities which are included in the field experiences include the following:

1. A six-week live-in experience which is one of the most important aspects of the program. Taking into consideration the students' needs and wishes, housing for each ITEP participant is arranged in the inner city with a family whose life style is significantly different from that of the participant. This aspect of ITEP has met with enthusiastic cooperation and approval of both host families and participants.

2. At least one-half of each day for the six-week period is spent working with children as a teacher-assistant in an urban-deprived school of the participant's choice. Work in the school is under the supervision of experienced, highly qualified school personnel.

3. Additional time is spent actively participating in the work of public and private agencies within the community so that the students can gain a greater understanding of the social groups that make up the community and the work of these groups in solving problems and improving the lives of inner city residents.

4. Weekly seminars coordinated with all forms of field experiences in an effort to provide a basis for finding solutions to the sociological, psychological, and educational problems encountered and to help the participant interpret his experiences in a positive manner.

The interests of the participants and the characteristics and needs of the community are all considered in making the placements with host families, in the schools and in the selection of community agencies with which to work. Opportunities are available for each participant to observe other grade levels and teachers as well as to attend staff

meetings and Board of Education meetings and to participate in the work of counselors, social workers, etc.

Following the student's initial quarter as a participant in ITEP, in all cases in which it meets the student's personal and academic needs and desires, he is scheduled to student teach for the following quarter in the same school in which he worked as a teacher assistant in ITEP. Although he works under the supervision of the Department of Student Field Experiences during his student teaching assignment, close cooperation and shared supervision between the ITEP staff and the SFE staff permits the close student-staff relationship and supportive atmosphere that developed during the student's participation in ITEP to continue during his student teaching experience.

Staff

The staff of the ITEP is as follows:

Roy T. Krosky - Assistant Professor Education, Department of Foundations of Education, UNC, Director

John Rosales - Assistant Professor of Education, Department of Curriculum and Instruction, UNC

Alida Stein - Consultant, Department of School-Community Relations, Denver Public Schools, Denver, Colorado

Steve Arnold - Graduate Assistant, Department of Curriculum and Instruction, UNC

Resource Personnel. Resource personnel and agencies for ITEP may vary from quarter to quarter, but include the following:

Kelly Rae Hearn - Associate Professor of English, Colorado Mountain College, former Taos County Director of Welfare

Annette Van Berckelaer - Instructor, Golden Gate Youth Camp; Director, Adult Education Program, St. Patrick's School, Denver, Colorado

Henrietta Linenbrink - Instructor, St. Patrick's Elementary School and Instructor in Inner City Adult Education Programs

Louis Sinopoli - Executive Director, North Side Community Center, Denver, Colorado

Bubba Jackson - Staff Member, Minority Police Recruitment Program and Denver Urban League

Richard Usher - Associate Professor of Education, Department of Foundations of Education, UNC

Rosemarie Fearn - Principal, Guardian Angel Elementary School (Innovative Inner City School), Denver, Colorado

Joseph Nichols - Associate Professor of Education; Chairman, Department of Curriculum and Instruction, UNC

Grant Canassaro - Counselor, Fort Logan Mental Health Center and Golden Gate Youth Camp, Denver, Colorado

Gloie Wiseman, Program Director, Curtis Park Community Center, Denver, Colorado

Dr. Francis Swadesh - Anthropologist, Museums of New Mexico, Santa Fe, New Mexico

Dillon Platero, Director, Rough Rock Demonstration School, Chinle, Arizona

Dr. E. Roby Leighton - Office of Special Programs, Rough Rock Demonstration School, Chinle, Arizona

Raymond Sells - Assistant Director, Rough Rock Demonstration School, Chinle, Arizona

William Butler - former Principal, Zuni High School, Zuni, New Mexico

Calvin Lucas - Principal, Bureau of Indian Affairs Boarding School, Tees Nos Pos, Arizona

Raymond King - Teacher Supervisor, Bureau of Indian Affairs Boarding School, Chinle, Arizona

William Baca - Caretaker, Puye Ruins, Espanola, New Mexico

Charles Proctor - Curator, Museums of Santa Fe, Santa Fe, New Mexico

Mrs. Daisy Hooie - Instructor in Zuni Arts and Crafts, Zuni High School Zuni, New Mexico

Mrs. Maria Seracino - Guide, Acoma Pueblo, San Fidel, New Mexico

Mrs. Maria Chino - Potter, Acoma Pueblo, San Fidel, New Mexico

Roy Kiva New - Director, Institute of American Indian Arts, Santa Fe, New Mexico

Frank Pena - Coordinator, Citizen Participation Branch of the Model City Program, Denver, Colorado

Willie Montoya - Director, Auraria Community Center, Denver, Colorado

Waldo Benevidez - West Side Coalition, Denver, Colorado

Richard Chamberlin - Case Worker Trainer, Department of Public Welfare, City and County of Denver

David Hartman - Program Director, Denver Branch, American Red Cross

El Centro Cultural, Denver, Colorado

Black Cultural Development Society, Colorado State Penitentiary, Canon City, Colorado

Latin American Development Society, Colorado State Penitentiary, Canon City, Colorado

Park Superintendents and Staffs:

Bandolier National Monument, Los Alamos, New Mexico
Navajo National Monument, Tonalea, Arizona
Canon de Chelley National Monument, Chinle, Arizona
Hubbel Trading Post National Monument, Ganado, Arizona

THE FIELD TRIP TO THE SOUTHWEST AND THE LIVE-IN

With some variations from quarter to quarter, a typical ITEP experience begins with several days of orientation and communication exercises, leading to the first major activity--the field trip to the Southwest.

Drawing from the suggestions of Schein and Bennis (1967) concerning organizational change through group methods, the program and especially the trip, is designed deliberately to be conducted away from the pressures and securities of everyday life. The informal atmosphere in which participants have minimal contacts with family or other reference groups, the lack of status-identifying appurtenances, the lack of privacy, the absence of structure and the non-authoritarian style of leadership--all contribute to the discomforting aspects of the initial phase of ITEP. Disassociation, extraction from day-to-day preoccupations, cultural insulation and deroutinization prepare the participants for becoming a learning group.

The staff considers this component of ITEP to be one of "unfreezing" --that period of unlearning or "being shook up" that must take place before learning can be initiated. Schein and Bennis (1967) consider "unfreezing" to be:

> . . . an umbrella term, taken from Lewinian change theory and adopted . . . to encompass a complex process initiated to create a desire to learn. . . Unfreezing includes the idea of contrast whereby things that people take for granted in their ordinary life become absent or changed. . . Another aspect of the unfreezing process is represented by the ambiguity of the situation. The goals are unclear, the staff provides minimal cues, the reward system is nonexistant,

> certainly not very visible. . . This serves to upset old routines and behavioral grooves and open up new possibilities for the delegate. (All italics in original.)

In conjunction with the process of "unfreezing," an effort is always made to provide some means of psychological safety. For example, the camping experience is a situation in which the participant can function in a "cultural island" and make mistakes without dire consequences to himself or society. Into the normative structure of the trip is built a high valuation on inquiry, experimentalism, and "sticking one's neck out" without fear of reprisals. The total climate is one which can easily tolerate divergence or failure without retaliation, renunciation or guilt.

Although the purposes of the trip are concerned with the broad objectives of the total program, certain objectives are more specifically related to the trip than to any other activity during the quarter. Several such objectives are as follows: (1) The participant will demonstrate increased understanding and acceptance of himself as a person capable of coping with unfamiliar social and physical environmental situations; (2) The participant will become involved in the formation and functioning of a primary reference group in which members are supportive of each other in situations that may arise in new, and possible threatening environments; (3) The participant will gain increased knowledge, understanding, and acceptance of Indian and Hispano cultures; (4) The participant will gain understanding of problems that develop in encounters among Indian and Hispano cultures and the Anglo culture; and (5) The student will have an opportunity for gaining knowledge of educational theories and practices employed in schools with large populations of minority ethnic and racial groups, so that these theories and practices can be analyzed in relation

to their practicality for each participant as an individual, as well as in relation to bases in sociological and psychological theory.

In visits to schools on this trip, as well as during the school assignments that come later in the quarter, the participants are able to develop an awareness of possible tools, techniques, and practices available for use in teaching minority groups. These experiences help provide an overview of styles of teaching and relating to students in and out of the classroom, and also provide an opportunity to gain perspectives concerning class atmospheres and interpersonal relationships before the time when the participant, as a teacher or student teacher, finds himself in situations where the alternatives are limited by the constraints of school and classroom situations.

It is anticipated by the staff that each participant, both during the program and during his early teaching experience, will find himself in situations where he will have to innovate, organize, provide leadership, be willing to accept and follow orders, and be willing and able to work with others as members of on-going teams. Before the trip, the participants, basically have but three things in common: a concern for social inequity in America; a hope to become effective teachers; and some dissatisfaction with conventional methods of teacher preparation. The experiences that are planned for the program necessitate that the participants learn to rely on each other, form a working team, and interact in a productive manner. The intimate group experience is designed to provide a controlled, self-testing experience through which each individual can test his willingness and ability to take care of

himself in an unfamiliar and rugged environment. The experience also provides each participant an opportunity to find gratification and companionship in nature and among his fellow men.

With these objectives in mind, activities are planned for each of the ITEP field trips. A more detailed description of typical activities during the first weeks of ITEP follows.

Orientation and Communications Activities

The first meeting of ITEP is for the purpose of registration and orientation. Individual schedules are arranged and formal registration for academic credit is concluded. Basic instructions for the field trip are given, and an overview is provided of the total ITEP activities for the quarter. Also at this meeting final efforts are made to insure that each participant is again made aware of the extent of his responsibility and the commitment of emotional and physical energy that is required for his participation in ITEP.

The second day of ITEP is concerned with introductory group communications processes, "warm-up" exercises, as they might well be called, to introduce the participants to an experience during which they get to know people more deeply and more profoundly than they ever thought possible. These first steps toward establishing dialogical relationships--first with other ITEP members and staff, later with parents, children, and teachers in the inner city--are for many a new approach for relating to others and for sharing with others the process that is living. They may also be the beginning of a new philosophy and methodology for living, and have the possibility of being a force in cementing a rapidly fragmenting society.

These relationships can also be an important factor in what well might be the most important task in a person's life--getting to know himself, for in really getting to know others, deeply accepting the risk of complete involvement in their lives, we can learn better to know ourselves. Many of the features of ITEP are based upon a simple assumption, namely, the better we know ourselves the more able we will be to forget ourselves. This is important, for it is usually those things that we do not know about ourselves that interfere with our ability to achieve positive relationships with others.

Camping, Hiking, and Exploring Archeological Sites

The third day of ITEP begins with the bus ride to the first overnight camp. A fourth staff member is added at this point, for the bus driver becomes an active participant in all ITEP activities, as well as a counselor, confidant and friend to each. The bus trip and camp activities continue the process of developing discontinuity from the conventional classroom atmosphere and on-campus activities which have previously been associated with university classes. This is to be an entirely new educational experience for the participants--one which they have no previous frame of reference on which to build their expectations for this learning activity.

Because there is, to outward appearances, some lack of structure to the program, there is at this point still much uncertainty in the minds of the participants concerning what is expected of them. Assurances are provided, at times when they appear to be appropriate, that this really is a planned experience. Although formality of organization is still avoided, plans are developed for selection of

camp duties, and these shared tasks provide further opportunity for communicating with others in informal but relevant task situations.

The first camp site of the Southwest trip is at Thompson Park Camp Ground in Mancos Valley, a beautiful site almost at the foot of the Mesa Verde where the Anasazi, ancestors of the Pueblo Indians whose schools are visited later in the week, had built their stone and adobe villages about 900 years earlier. From this first night and continuing to some extent throughout the trip, the participants are provided with opportunities to build self-concept through experiences designed to enable them to gain confidence in their ability to cope with stress situations. The majority of ITEP participants have never camped before and the weather is always cold at camp sites, for although ITEP is offered only during fall and spring quarters at the University of Northern Colorado, nights during the months of October and April are cold in desert and mountain country. Snow, rain, and freezing temperatures have all been common occurrences on ITEP camping trips, but in all instances, the participants' feeling of strength, self-confidence and group identity have all been increased by this shared experience. Evidence that this occurs can be seen in comments such as this from participants' reaction papers:

> I was cold, but there were others to share my misery. It was their misery, too. And at the campfires, with these people, unlike others I knew, I found myself exposing my <u>real</u> self--my true feelings and thoughts. I was sharing with people just because they <u>were</u>. Sharing like this helped me see and feel things in a better perspective.

It should be noted that "back up" plans are always made in case the weather becomes so bad that camping is impossible. However, participants do not know this, and the concern that is common at this time was reflected on one trip when a student asked the director what he would have done had there been a blizzard in progress at the time of arrival. He was told that the group simply would have all gone on to Mancos, where motel rooms were available. The student breathed an audible sigh of relief and said, "It's good to know that you did have some limits!" The staff also packs extra gound covers, ponchos, and air mattresses for emergency needs, but the objectives of ITEP require that the participants be allowed to assume that they are responsible for and capable of meeting their own physical and emotional needs, and making their own decisions in relation to those needs.

Evidences of the development of group leadership patterns, which are one of the basic goals of the field trip, are often seen in the activities at the camp on the first night. Some participants quickly organize efforts to gather fire wood, start the fire, and get the food cooked. While making many efforts to include others, it is obvious that some of the participants who have camped before really do enjoy demonstrating their ability to attain mastery of the physical environment. In doing so, they not only exhibit leadership potential, but also provide some measure of security for those who need assurance that this strange situation is indeed manageable. Participants always reflect some pride in the knowledge that they have been able to with-

stand physical discomfort and have learned just a little about camping. Although the full impact of the experience is usually not recognized by the participants until after later encounters during ITEP, reaction papers and campfire comments reveal that in its totality, the camping experience hikes, and visits to Indian ruins help the participants develop an ncreased understanding of themselves and the relationship and continuity of man with nature.

Camp activities, in addition to cooking, cleaning up, packing and unpacking bed rolls, etc. always include guitar music, campfire singing and seminars for the discussion of social and educational issues. The participants' felt need for group involvement is always exhibited in their eagerness to begin each campfire seminar. Although earlier communications exercises have somewhat reduced tensions, participants still have feelings of insecurity and a need to share these feelings and get to know each other better. Topics of discussion at campfire seminars range from individual, highly emotional problems related to personal identity to questions concerning broad, impersonal, sociological and educational theory and practice.

Participants' reactions to some of the seminars are reflected in the following quotations from reaction papers:

> I sat around for two days waiting for an invitation to join a group that I was already a part of. Then I recognized this, jumped in, and almost drowned, for it brought about a sea of intense feelings and criticisms toward myself, my life, and education. Campfires became seminars under the stars, where everything imaginable was discussed openly and objectively, and provided a base on which to rebuild my beliefs.

> I see now that I was gaining just a whole gob of faith in myself and trusting myself in any situation. The richness of people giving and sharing let me see that so many will accept me if I accept myself. It's been hard for me to swallow that I'm just me and not below or above somebody. I felt like a candle flame being reached for by a myriad of extinguishing fingers for a long time before these days of a real group showing real openness and real caring for me--a glob of interstellar chemical reactions.

After the first day on the trip participants tend to be more emotionally relaxed as a result of a continuation of group identification and cohesiveness and also as a result of further relaxation of tensions that have been caused by a lack of awareness of the underlying design of ITEP activities. By this time the participants are beginning to accept the discontinuity of cues for behavior that had resulted from being cut off from traditional school and home patterns, and from separation from their familiar surroundings and significant others. By now they begin the development of new cues, based on shared experiences and a growing awareness and understanding of self. One evidence of this development can be seen in the urgent need that many of the participants feel at about this time to learn more about the personal backgrounds of the other group members. Many indications can be seen of increased trust and openness. One example of this at a campfire was seen in a participant's revelation of personal doubt regarding his ability to handle classroom problems. Another participant answered, "You're still trying to program people. We'll have to work on that."

A second example was seen in small group campfire conversation with a black student in one of the ITEP groups. This student, during the evening, had already established her identity as a militant on campus,

and had been quite critical of other participants for their fear of involvement and their lack of commitment to becoming change agents. Her presentation of self to the total group had consisted of putting forth a show of strength and complete self-sufficiency. Small group discussions had developed after the campfire seminar. In one group, this participant listened to others reveal their personal struggles toward a sense of independence within family and peer group structures. Suddenly breaking, she expressed intense resentment toward members of her family and emotionally expressed her feelings of loneliness and rejection. A day later, she affirmed that she had had an early sense of not belonging, and the fact that she had asked herself, "What are you doing here with all these white people? There's a bus on that highway! Why don't you get on it and go home?" And then she added, "But I'm sure glad I stayed." In succeeding days, she affirmed her growing sense of belonging by increased group participation and relaxation of role rigidity.

This participant, in an emotion-charged conversation with others, gained realization that her experiences and problems were not unique to her situation. Other participants, who were unlike her in many ways, recognized that they were also much alike in that they too were seeking to resolve similar conflicts. For her, the feeling of belonging represented one more step toward self-realization. Combe (1962) states that, "the feeling of belonging. . .is a feeling of unity or oneness, a feeling of sharing a common fate, or of striving for a common goal. It represents a real extension of self to include one's fellows."

Incidents such as this can also serve to broaden the perceptual field of a participant. Combs (1962) states that when people feel threatened, their perceptions do not extend beyond the threatening events. They are inclined to defend their existing perceptual organizations. Openness to new experiences makes new perceptions possible.

Other experiences equally charged with emotion, but of a different type, occur in camping activities on an Indian reservation in a way that would not be possible in any other environment. Participants, one year later still state that they will never be able to forget their emotions when, late one night after a seminar was concluded, a few exhausted participants had already retired to their sleeping bags, the remainder of the group, obviously taking great joy in being together, stayed around the campfire and sang until the early morning hours. Campers from another camp came to join them, attracted by the beauty of the music and the spirit of camaraderie. Finally, at about 2:30 a.m., drowsiness overcame them, and their singing stopped. At this time, incredibly, the night breeze brought drifting over the camp site from the village at Chinle the eerie sound of a Navajo chant--perhaps a curing ceremony in progress. The emotional impact of this experience is difficult to describe. The Navajo chants, hundreds of years old, continued until dawn, drifting with the pinon smoke over a camp site that only moments before had been livened with the sounds of twentieth century rock and folk music. One participant expressed the feelings of many in saying, "Centuries seemed to be compressed--past, present and future were coming together. More and more I was becoming aware of the unity and continuity of man over the centuries."

The Southwest field trip provides ITEP participants many opportunities to test themselves in relevant task situations. One such task is the eighteen mile round trip hike into Keet Seel Canon in Navajo National Monument to visit the ruins of one of the largest and best preserved Anasazi villages in the Southwest. Reading assignments, campfire discussions and presentations by Park rangers provide the background information necessary to fully appreciate the exploration of anthropological sites. The hike to the ruins is through one of the most spectacularly beautiful and awe-inspiring canons in the Southwest. Deep chasms, waterfalls, sparkling springs and hot, sun-baked cliffs all attest to the endless variety and magnificence of the desert landscape. And man is there, too. Navajo camps with hogans and summer shelters are located in the canon. Occasional bands of sheep and goats, some with tinkling bells around their necks, herded by Navajo children or women dressed in traditional costumes, are encountered along the trails, providing opportunities for the University student to exchange ideas with the desert-dwelling Navajos about their ways of life.

At Keet Seel, Bandolier, Canon de Chelley, Puye, Hopi, Acoma, and at other ruins that are visited during the ITEP experience, participants gain greater depth of understanding of present day and ancient cultures, and have additional opportunities to relate the past and the present.

Climbing ancient, hand carved steps and ascending shaky pinon ladders to the top of spectacular mesas covered with an extensive labyrinth of present day and former dwellings, group members can identify with the

Pueblo peoples who have dwelled here for centuries. Representative of participants' reactions is this selection:

> Visiting the ruins excited me because of their historical significance. They can give me a special feeling and perspective. I know the stories of men and women whose lives have begun and ended here--who were happy and unhappy here. I realize the extent of so much life so far in the past--and so far in the future--so far from my own small, small existence in the present. So worries and fears and doubts fall into a much more understandable pattern. They are not so sharply focused that the rest of life cannot be clearly seen.

There is evidence that more and more the participants develop a feeling for the continuity of man through the ages--the "oneness" of man, past, present, and future.

> I got a tranquil feeling about the earth and people on it. Man has been here and will be for a long time. The old woman who made the large basket now decaying in a Santa Fe museum, loved, hated, desired peace and security while she lived, as I love, hate, feel, ignore and live right now. We all are humans, and this trip has demonstrated that within that essence that makes us all human, there is something to be shared and held in common by each individual on this earth.

Statements from participants indicate that experiences such as the successful completion of an eighteen mile hike, when you have never hiked before, the manipulating of a narrow ledge trail, or the ascending of a shaky ladder when you suffer from acrophobia--experiences such as these are a source of greatly increased self-confidence and self-awareness. The following quotations provide illustrations of the impact of desert experiences on the participants:

> We were hiking through Canyon de Chelley. Everyone was walking in a group, but the atmosphere was individual, and the individual was isolated from everyone else. I was thinking of the contrast between this beautiful canyon where the Navajo farmed and the school that their children attended when all of a sudden a horse, a beautiful free horse, ran across the canyon. It was like nothing I have ever seen before. That horse, running free and

> alive, in the indescribable beauty of the canyon, was something wonderful. It was almost as though he was saying, "See me! I'm proud! I like to be with me because I like what I am!" And the experience has helped me know that I can live by myself, be by myself, and be free like the horse flying across the canyon. For the rest of the trip, I was able to get to know people better, and also able to appreciate being by myself--learning and thinking about what I was experiencing.

On another occasion, while some were exploring the ruins of the Tawa people on the Santa Clara Reservation, other participants were satisfied to sit quietly on the edge of the cliffs, spellbound with the panoramic view of the Valley of Santa Fe and the towering Sangre de Cristo Mountains to the west.

> The view from the ruins was fantastic! The sunsets and sunrises must be breathtaking from that spot. I've seen a lot of ruins all over the world, and the thing that I like best, and usually find, is the beauty of the surroundings. So many early people like the Greeks, Incas and Tawahs seemed to have had a far greater appreciation of nature than the people of today. People today do not take time to look around them--to climb and just sit down in a beautiful spot and really focus their senses on their surroundings.

These reactions, and similar reactions that are expressed at campfire seminars, can serve to illustrate not only the development of awareness of basic concepts in education, but also psychological development which permits a growing awareness of personal progress toward self-understanding and self-acceptance. An experience fulfilling a personal need can lead to a deeper grasp of the theoretical concept of common needs and even to a personal commitment to, or definition of, one's future professional role.

But the cognitive domain was not neglected during the camping trip either. Participants' papers reflect their awareness of learning content in a new and relevant way.

> . . . A history lesson around the campfire--to me it was like a fascinating story that was to become real the very next day. This is the most valuable type of learning possible. The people, cultures, rituals, beliefs--all become real in the morning. It's not a textbook--it's in you now and there's no closing the covers. There's no closing your eyes and walking away.

Planned visits to Indian schools, camping outdoors, recreational activities and living as a group do not serve separate functions. Any one of the multitude of components of this field experience in itself may not provide sufficient educational benefits. But the intermingling, cumulative effects of these experiences provide a frame of reference for the fusion of the theoretical and practical in professional education and personal psychological development.

Schools and Villages

Visits to schools in the Indian and Hispano communities are spent in formal and informal contacts with children in the classrooms, dormitories, play areas and at meals, as well as in attendance at formal presentations explaining the rationale behind each school program. These activities provide first-hand experiences to form the basis for increased understanding of sociological, psychological and philosophical concepts involved in education of children of minority ethnic and racial groups. One of the participants expressed her feelings this way:

> When we stayed in the dorms at Rough Rock I learned a little about how a culture different from your own perceives you. I have always just seen this from my side, looking onto another culture but never from their side looking onto me.

Some of the specific activities in which the participants become involved include joining children in learning traditional Navajo chants and dances, eating with the children in the cafeteria, and visiting and living in dormitories. In all cases these contacts lead to a greater

depth of communication between the participants and children of a minority culture. It is a unique experience to find Navajo or Hopi children intrigued by the appearance and feel of a Caucasian beard or an Afro hair style. There are many instances of close, personal, cross-cultural communication that occur during an ITEP experience. Eagerness and ability to relate directly with young people of any culture have remained a striking feature of ITEP participants.

Visiting Rough Rock Demonstration School is always an important part of the ITEP experience. The school, although financed primarily by the Bureau of Indian Affairs, is one of the few schools on Indian reservations that is not controlled by the B.I.A., but by an all-Indian School Board elected by residents of the community. Living for several days in the dormitories with Navajo children and visiting classes in their school provides an excellent opportunity for ITEP participants to further their knowledge of Navajo culture and gain insights into basis concepts of education.

However, these are not one-way benefits, for each year a group of Navajo students from Rough Rock travels to the Greeley-Denver area where for one week they live in the homes of ITEP participants, and their friends and visit historic and educational sites in the Rocky Mountain area.

A sign at the gate of Rough Rock Demonstration School also refers to it as Dineh's School, or roughly translated, "The People's School." To reach Rough Rock requires traveling over twenty-two miles of rugged road that is often washed out by flash floods. Buses creep along at

about ten miles per hour from the valley at Many Farms, Arizona. The road goes winding up to the top of a mesa, and from there across overpowering, desolate, red, brown and gold terrain. Cliffs, rock formations and steep-sided arroyos added to the grandeur of the desert landscape. Occasionally a herd of sheep, tended by a Navajo shepherd, and a hogan in an isolated Navajo camp provide clues to the existence of man in this wild country. Participants are able to gain further insight into the beautiful but forboding environment of the desert-dwelling Navajo. Some of the participants, with keen sensitivity, are able somewhat to understand how the Navajo feels about his land, and are able to identify to some extent with the Navajo singers whose prayers and songs nearly always fall into a repetition, in some form, of the lines:

With beauty before me may I walk.
With beauty behind me may I walk.
With beauty above me may I walk.
With beauty all around me may I walk.
It is finished in beauty.
It is finished in beauty.

The grandeur of the desert landscape is broken by the school compound, appearing alien and incongruous, at the base of towering Black Mesa. As participants enter the school, it is always significant to note their first impressions: the sound of children laughing in the classrooms; bulletin boards with bilingual captions; a wealth of color in the halls in the form of student murals and other art work depicting Navajo culture.

The first activity is usually an orientation to Rough Rock School by members of the administrative staff. Dillon Platero, director of Rough Rock School, and assistant director Raymond Sells, both Navajo educators make an immediate impression on ITEP participants because

of their obvious enthusiasm, love, and dedication for their people. But at times their enthusiasm is combined with bitterness toward the conditions which have interferred with the development by the Navajo of a positive self-concept and the obstacles that every Navajo faces in learning to survive in two cultures. Presentations may reflect an indictment of traditional methods of education, whose failures can be attested by the attrition rate in conventional schools. The philosophy of Rough Rock School is outlined, as are the methods through which the school is attempting to make education relevant to the lives of the Navajo people. Mr. Platero and Mr. Sells serve as a constant example that individuals can be effective in developing viable means for educational change.

Another excellent role model for the participants in their subsequent work with minority children can be provided by Dr. E. Roby Leighton, Director of the Bilingual Project at Rough Rock. As she explains her work at the school, she speaks of her basic goal as "working herself (an Anglo woman) out of a job." She exemplifys in a very positive and forceful manner the impact of a member of the dominant culture attempting to use all of her intellectual and personal skills as a means of cooperating with the Navajo people in their struggle to gain self-sufficiency.

The combination of Dillon Platero, Roby Leighton, Raymond Sells, and other Navajo and Anglo staff members provides an excellent model of a successful interracial partnership in an educational venture. Examples of the theoretical and practical value of the suggestions

that were made to the participants can be seen in the following quote from one of Dr. Leighton's presentations.

> A person of one culture looks through a perceptual screen at a person of another culture, and there is a form of distortion simply because of the way their ideas are transmitted. A person carried his culture through his language. His way of thinking is conditioned by his language. For example, I, as a member of the Anglo culture, may say, "I'm sorry for what happened," but it's difficult to communicate this to a Navajo, because the concept has no direct translation into Navajo. . . Other examples can be seen in a person's choice of words, the inflection he gives the words, the tonal quality, even his facial expression. Sometimes by learning, by educating yourself, by making a real effort to understand, you are able to reduce that screen to a point where it really doesn't interfere. . . . Remember that perceptual screen when you're teaching your students, and if you don't understand why a child is sullen, unresponsive, you'd better check to find what kind of signals you've been giving that child through the perceptual screen. Maybe they're another kind of signal from what you meant.

Dr. Leighton, in response to a question concerning methods of bringing about change in education, expresses her firm conviction in the necessity for working within the system if change is to take place without causing intergroup bitterness or social unrest. She stresses the importance of teachers not waiting for new ideas to come from the top and "filter down." Instead, she says, teachers should learn methods of inaugurating change, such as writing proposals, and assume a role of leadership in improving education.

The 1969 Report of the Special Congressional Subcommittee on Indian Education states that the establishment of Rough Rock Demonstration School was the most important experiment in Indian education during the 1960's. For the participants, the reason for Rough Rock's importance was evident from the observations they were able to make during their visit to the school. Observations concerning Rough Rock

Demonstration School usually tend to be very positive in nature. Although several participants have expressed some doubts concerning the extent to which classes at Rough Rock reflect an unstructured, extremely informal student-teacher relationship, the majority of the ITEP participants have reacted very favorably to this atmosphere and the openness of classes in which every adult that comes in can become involved with the children in teaching-learning situations. The observations listed below express the participants' reactions to Rough Rock.

1. The presence of traditional tribal elders in the classrooms, dormitories and cafeteria, actively participating in the education of Navajo children and helping to perpetuate traditional arts and crafts as part of the curriculum.
2. Individual tutoring of younger children by adults and older children.
3. Bilingual education--Navajo language as the language of instruction in the primary grades, with gradual transition to bilingual education.
4. Experimental methods of teaching language.
5. Colorful classrooms displaying children's work.
6. Efforts to develop a relevant curriculum.
7. Written work and art work germaine to Navajo life.
8. Open classrooms with much evidence of small group and individual activities; many and varied pupil-centered activities.
9. Active, rather than passive, learning situations.
10. Many and varied educational materials.
11. Teacher warmth, friendliness, and much personal involvement with pupils.

12. The pride of the Navajo people in their school, and in particular their old school of which they said, "This is important to us. This is where it all began."

13. Perception of the school as an institution whose accepted role expended to educating all members of the society, not just school age children.

14. Efforts to develop improved self-concept.

This last observation is especially demonstrated by the teacher in the beautiful, tribal-designed and built science and math building. On one occasion his students reflected great pride and pleasure when, without affectation, he described them to the participants as the "best kids in the school" as he spoke of their efforts to relate science and math to the lives of the Navajo people.

Participants are usually unanimous in their enthusiastic endorsement of the goals and methods employed at Rough Rock in contrast to more traditional schools. Reactions to these experiences reflect a developing awareness of the imperative need for the teacher to develop a positive self-concept in his pupils.

A significant occurence took place at one campfire seminar that indicates that the ITEP participants do weigh for themselves the value and validity of the concepts that are discussed. A challenge was thrown to the staff when a participant stated, "But you wanted us to see the schools this way. What would have happened if we hadn't known about the Rough Rock philosophy? Would it still have seemed so great to us?"

Further discussion of the various factors influencing the participants' attitudes toward the schools then ensued. This method of learning is basic to the philosophy of ITEP and its value, as used

at this campfire and at later sessions during the program, is best explained by Howe (1963), who stated:

> Finally, the sphere of education calls for the application of the principle of dialogue. Two views of education compete for acceptance; (1) transmission, which seeks to educate by funneling what needs to be known from the teacher to the pupil; and (2) induction, which seeks to draw forth from the student his creative powers in relation to his interest in and need for the world around him. . . Both ignore the significance and power of the relationship between teacher and student upon which the whole educational enterprise finally depends. The student must be free to explore and think, but he needs also to be met by a teacher who embodies in himself the data and the meaning of the world, and who trusts the students to respond creatively when he presents it.

The discussion that the participant's question evoked for the most part centered around the role of the teacher in any learning situation. It was concluded that non-authoritarian teaching does not equate with value-neutrality on the part of the instructor, and that in this situation, there was no demand that the participants draw given conclusions. However, most agreed that there was not, nor was it necessary for there to be, any deception concerning the staff's values and hopes in what the participants might observe and conclude from their visits to schools and from other experiences during the program.

Although the ITEP field trip includes visits and overnight stays at several other schools in Arizona and New Mexico, only one additional school visit will be described in greater detail to exemplify the contrasting school experiences that ITEP participants were involved in during their visits to community controlled schools, Bureau of Indian Affairs schools and conventional public schools while on this trip.

The many friends of ITEP among the Zuni people and on the tribal council always insure that ITEP participants are welcome to Zuni Pueblo. After one trip to Zuni, a participant remarked, "We really receive the red carpet treatment at Zuni." Zuni is not usually a one-day visit. Often the group is invited for meals cooked by Zuni girls at the school, and are able to spend the night in the Tribal Headquarters Building or in the high school gymnasium.

Visits to classrooms are always preceded by an orientation meeting at which school personnel, community representatives, and ITEP participants can discuss educational and socio-political issues relating to life in Zuni. Open, frank discussions of predominant student characteristics and administrative problems take place, and although the participants, armed with data from earlier school visits, are not always favorably impressed by what they observe, they do gain insights into the difficulties involved in providing satisfactory solutions to the myriad of problems facing educators in minority schools.

> Something that bothered me on our visits to the schools was the fact that we were so critical about anything that made it look like any public school. Why should they bother with football games, Boy Scouts, 4-H, cheerleaders or band? What good is a journalism class going to do them when a health class would be a lot more relevant to their life on the reservation? But why shouldn't they have a chance to participate in these things?
>
> Sure, maybe these other classes are more important, but the sports and other activities can have their place, too. Some of the teachers are trying to help and just because they aren't doing it in the way we think we would doesn't mean they are wrong.

Reaction papers repeatedly attest to the increasing awareness of the complexity of meeting educational needs. A list of combined parti-

cipant observations from several ITEP visits to Zuni and B.I.A. schools includes both positive and negative reactions:

1. Genuine effort and dedication by some staff members to help the Zuni people improve their lives by accepting the risk of complete involvement in the lives of the Zuni people

2. Evidence of incomplete knowledge of Zuni culture hampering efforts to make education relevant in terms of content and method

3. An apparently disproportionate amount of family income spent on dressing students fashionably

4. Few instances of teacher-community contact beyond school hours

5. Lack of appreciation for Zuni cultural values as they related to participation in competitive athletics and academic activities

6. Efforts in art department to foster pride and skill in indigenous Zuni arts

7. Zuni teacher aides doing an extremely impressive job teaching Zuni culture and personal growth in Follow Through classes

8. Reduction of instructional services as a result of minimal base for financial support

9. Familial reliance on school to exert controlling influence on their children

10. One teacher who, after three years at Zuni, said she didn't know the names of her pupils, "because they all look alike."

11. A dinner menu of Zuni foods planned by the principal and prepared and served to participants by Zuni girls

12. Traditional curriculum and methods used in biology, astronomy and social studies.

13. The great love Zuni people have for their children, and their desire for them "to be happy in school."

14. The tendency for the schools, at Zuni and in other minority communities, to be an "island" or even a "fortress" in the minority community

15. "Dick and Jane" textbooks employed in primary grade reading classes for Indian children

16. Very formal seating arrangements for students and teacher

17. Bulletin board material predominantly based on the life style of the majority culture (example: a bulletin board titled, "We come to school to learn the white man's ways")

18. Large group methods of instruction at most grade levels

19. Administrative and teaching emphases on preparing the Indian child for a competitive society

20. Evidence of authoritarian modes of administration and instruction in some classrooms and buildings

21. A "free," open environment with much well-planned activity designed to help the Zuni child learn to know himself and his culture while he also learns in the cognitive realm.

Whenever possible, visits to Zuni are concluded with a visit at the home of Mrs. Daisy Hooie, potter and village elder, who speaks to the young, impatient ITEP participants of the value of traditions and change at a slow pace as she tells of the problems facing her people.

> Daisy Hooie held me spellbound as I listened to her speak. I learned about the Indian plight, their discouragement and their future.

Mrs. Hooie speaks eloquently of a Zuni society trying to live in two worlds, the Anglo and the Indian, and in the process losing the ability to exert meaningful influence on the moral values of the young people. Her hospitality, her cultural pride, and her deep concern over what is happening to her people are very evident. Participants always want to linger, as they do when they visit with Mr. William Baca at the Santa Clara Pueblo. Here too it is rather ironic that ITEP participants, members of a generation bent on change and on turning away from the values of their elders, are deeply moved and attracted by the message of these two old people.

> Mr. Baca was beautiful as he talked about his family, what had happened to them and what was happening to the Indian language, their culture and its people. I loved the story that he told in his native tongue, I could hardly breathe for fear that I would miss one sound or an expression on his face. I think we were very fortunate to be able to talk to him.

After leaving the Navajo and Pueblo Indian Reservations, the ITEP participants travel to Santa Fe where they visit sites of historical, sociological and anthropological importance before they visit the mountain villages between Santa Fe and Taos.

At the Museum of International Folk Art, after touring the exhibits and the archives, Dr. Francis Swadesh, noted expert on Hispanic culture and Spanish land grants, visits with the group concerning anthropological, sociological, historical, and educational aspects of Hispanic culture in the Southwest. Other activities in Santa Fe include visits to the Hall of Anthropology, the churches, homes, and other historic sights that reflect in this city the blending of three cultures--Spanish, Indian, and Anglo. Another important activity is a visit to the Institute of American Indian Arts and Crafts, a B.I.A. high school where the director, Roy Kiva New, has spoken to ITEP participants about the philosophy of this school that can provide a model for schools in communities of any ethnic or racial minority. The information booklet states that:

> Also emphasized is the development of sound personal qualities for facing live problems in the modern world, recognizing that most students come from communities and homes of great poverty, family breakdown, social isolation--students with artistic sensitivity but little, if any, previous opportunity for such cultural expression.

Mr. News words can appropriately draw together many of the themes of the trip. He speaks eloquently of the philosophies on which the school is based, and describes, as an example of the self-fulfilling prophecy, the power of the Indian person who believes in himself. On one occasion, Mr. New demonstrated again the applicability of the trip experiences to the total inner city program when he said: "All that I've been saying about Indian people can be said across the board about all minority peoples."

After leaving Santa Fe, there is one last set of experiences to conclude the ITEP field trip. These experiences are involved in visiting the mountain villages between Taos and Santa Fe, New Mexico, villages where to all outward appearances, time has stood still. Sixteenth century Spanish is still spoken by the inhabitants of these mountain communities, and communal land holdings, age old crafts such as weaving and wood carving, chapels built by Spanish immigrants to the Southwest in the 1500's, all remain to attest to a part of the hisotry of this land that is seldom mentioned in our text books.

On-Campus Study

To balance the experience-centered intensity of the initial ten days of the ITEP experiences, the schedule calls for a three week period of cognitive study on the campus of the University of Northern Colorado. Toward the end of the period activities are designed to enable the students to establish contact with the people of the communities in which they later work and live.

Sessions on campus under the direction of the program staff and resource personnel are scheduled twice each day for two and one half

hour periods. In addition, one or two evening sessions each week are scheduled for meetings with community groups in the inner city. The on-campus sessions focus in general on relating specific concepts in education, philosophy, psychology and sociology to the earlier experiences which participants have shared and to further field experiences which are part of the on-going program. The scope of the cognitive studies is represented by the list of required readings which is presented in Appendix C.

Although it might be assumed that the changes in the learning environment from activity-oriented experiences to a campus classroom might result in diminished enthusiasm and motivation for learning, there is evidence that careful planning can prevent this from happening. Participants' reaction papers attest to this.

> This past week on campus has been an intense experience. Not only because of the visits of Dr. Nichols and Kelly Hearn, but because we make it intense. We're still together! Even more so than on the trip. I thought we might lose this, not being together all the time, but we have it.

> It's incredible to me how much I've learned in this past week on campus. I often leave class sessions in a confused state of mind--yet there is no doubt that I have learned many things. There is a real exchange of ideas, and I learn so much from listening.

One particularly significant field experience is the trip to the Colorado State Penitentiary to attend a meeting of the Black Cultural Development Society and to visit with members of this inmate organized, self-help organization. Student participants spoke of the tremendous impact of this experience in relation to their future work as teachers. Reactions by participants often included comments such as, "Definitely

must be a part of future programs. That was one of the most hard-hitting educational experiences of the program."

In visiting with the men at the penitentiary, whom the participants view to some extent as products of the failure of the public school system, they are able to gain some insights into what type of education might have been more relevant for these men, and might have provided them with alternatives for their lives. Reactions indicate that participants did not see the schools as the only source of the problems of the prison inmates, but gain reinforcement for their belief that many of the societal conditions that led to his present condition could be alleviated through a more effective system of education for both black and white people in America. One of the many educational implications involved in gaining understanding of the prison inmate's past, present, and future value systems is pointed out by Arthur Combs (1962), who says:

> It is the people who see themselves as unliked, unwanted, unworthy, unimportant or unable who fill our jails, our mental hospitals, our institutions. . . It is the people who feel inadequate. . . who feel so little strength within themselves that they are fair game for any demagogue who offers security and strength from without.

Additional perspectives are gained from the trips to Golden Gate Youth Camp and the Federal Correctional Institution where young men, fourteen to twenty-one years of age, many from middle-class Anglo families, express their hostility toward and frustrations with American society and especially the schools, which they blame for the inadequacies

that they see in America today. While the adult group is inclined to blame schools and other institutions for their intrapersonal difficulties, the juvenile group is more inclined toward self acceptance, locating the sources of their problems in the mainstream of American society.

Additional field trips are conducted for the purpose of building a frame of reference for understanding the points of view of various minority groups in inner city communities. These trips include meetings with groups such as the Crusade for Justice, a militant Chicano group; the West Side Coalition, a community, action-oriented group; United Mexican-American Students; Black Educators United; Northeast Denver United Parents for Action; and Denver Model City Program. Several days are spent on campus and in the inner city learning about welfare programs and the psychological and sociological effects of welfare on the poor.

In all cases, organized meetings with community groups are held in the inner city on their home ground rather than by asking representatives of minority groups to come to the University of Northern Colorado Campus for these sessions.

Noteworthy are several field trips taken during the final week on campus. They are planned for the purpose of extending experiential frames of reference to support the cognitive learning experiences that take place on campus. Readings, lectures, class discussions, and field experiences provide substantial knowledge of the black and Hispanic sub-cultures in America. Now the participants are about ready to move

into the Black and Hispano communities in which they are to live and work for the next six weeks of ITEP. Before this occurs, meetings are planned primarily for the purpose of communicating with members of the Community Advisory Boards, participating in the development of student-community goals, listening to the gripes, the hopes, the expectations of Black and Hispano parents in an effort to bring the theoretical and practical learnings of the field trips and the campus into the here and now. Participants at this point must relate what they read, observed and planned to the reality and urgency of their immediate environment. That this process is actually taking place can be seen from the reactions of participants during this phase of ITEP.

> A new world and a new side of myself--that's what it amounts to. I find myself thinking about people beyond the people of my sheltered world, and the way they live, think, feel and believe. I keep wondering how I can best communicate and relate to the people who have lived and believed so differently from me--people who have had experiences entirely different from those I've had--when I am living in their community.

The Community Advisory Boards have been organized by the University of Northern Colorado staff in the two inner city communities in which the participants were to live and work for the next six weeks. The ethnic composition in Northwest Denver is mainly Hispano, which is reflected on the Board. The population of Northeast Denver is predominantly Black, as is the Advisory Board for that section of the city. These Community Advisory Boards serve a vital function in ITEP. Through working with these boards a consistant effort is made

to provide an opportunity for the people in the inner city communities to have a voice in determining the direction of the community experience that is planned to help ITEP participants become more effective teachers for their children.

The Live-In and School Community Involvement

Much of the rationale for the ITEP live-in can be built around concepts deliniated by Phillip Gelb of Bronx Community College in a paper entitled, "The Pattern Is The Power." In this paper Mr. Gelb describes the "primary patterns" in America as a network of simple, unstated, universally shared set of feelings or beliefs that are reiterated or reinforced by all of the mass communications forms and processes. Primary patterns exercise a definite value judgment, the base on which virtually all future attitudes, decisions, and actions are built. They function in our society not only by establishing the basic values on which men's decisions and actions are based, but function even more dangerously and subtly by cancelling out all alternative choices by their unrelenting, totally accepted, repetitive nature which makes the alternatives, which can be called anti-patterns, inconceivable. The primary patterns, it must be pointed out, are not the result of any political or social plan or plot. They are simply the existing shared assumptions upon which our mass communications and resultant attitudes seem to be built.

The manner in which the live-in and other ITEP experiences can help develop awareness of alternatives to the primary patterns can be perceived through a closer examination of some of the specific primary patterns in American society.

A major primary pattern, separatism, is based on the belief that I am, or we are, separate and better. This primary pattern impresses us with the fact that we have to separate to belong, and its powerful and natural appeal is obvious, for most Americans know that they are separate and unique entities. This feeling of separateness is also combined with the feeling, "and better." These feelings of separateness and betterness may take many forms, ranging from feelings of being persecuted or unappreciated to such a degree of subconscious assurance of superiority that things or people who are "different" may not even have equal rights to exist. Separatism is so deep and powerful that it can define what is meant by a human being and what is meant by being an outsider. This can be seen historically in the Nazi's view of Jews or a Communist's view of Capitalists. It leads to the developing of names to designate those who are different: slopes, gooks, kikes, whitey, niggers, wops, honkies, spics, etc., and these names can become lynch-labels.

Many forms of separatism can be pointed out in America, including the rugged individualistic competitor, the rebel of the New Left, the Black Powerite, the LSD dropout, the speed freak, the white backlasher, the "man who thinks for himself," and many others who in reality are extensive American conformists, but who see themselves not only as separate and better but also as individualistic.

But it is the alternatives, the anti-patterns, to the primary pattern of separatism that are emphasized through the live-in and other activities of the ITEP experience. Major emphasis is placed upon the ideas and the ideals of brotherhood, equality, mankind, humanism, and

togetherness. ITEP participants have in-depth experiences, with ample opportunity to make sense and build meaning into these experiences, that relate to these ideas and ideals. The alternatives to separatism, rather than being perceived as dull, unappealing, dangerous or unconceivable can be seen as viable alternatives to a better world in which democracy can exist and function in its truest sense. Statement after statement in participant reaction papers exemplifies the growing awareness of the anti-patterns to separatism, and reflect the depth of caring and the strong interpersonal bonds that can be developed between people from different races, different cultures, through such an experience. The participants express it better, because they have the opportunity to live it, and will continue to live it through the children they will be teaching in the classrooms of America.

> Joe and I were sitting in a nightclub and another black man came up to our table. He asked Joe if they could talk privately about some business. Joe told the other brother that anything he had to say could be said in front of me because I was mellow.

> I met the people across the street tonight and had beer and music with them, and I'm welcome in many of the homes around here, anytime. Wow! These people are so accepting and it makes me feel good to be myself. Went downtown with Man, Jerry and Glynnis last night. It feels so good to be with these people, and though their life style is really different, I've been soaking up their culture on week ends, doing things with them and just rapping with them.

> Hallie was a truly amazing woman. One of her friends said: "There's so much love in that woman's heart. . .!" And that's a good description. She's really concerned about her kids, her brother and sisters and her friends. She couldn't afford it, but she even fed the three of us steaks, salads, and peas on Friday nights. She'd leave the house for a day or two every once in a while, leaving the family to exist on its own, which it did. I think children learn at an early age to depend mostly on themselves. She loves her children as deeply as any other mother.

I had had the feeling that when I went into a Chicano home I would find an entirely different life style. The main difference was the beautiful traditions and values which we Anglos seem to miss out on.

The people have to endure so much oppression. I'm not sure I could take it. I can see why they have a hard time trusting white people when so often the ones they do meet are the ones that stomp on them.

One thing that was kind of hard was to see and understand the value system without trying to impose ours on them and vice versa--

It was really a learning experience to find yourself in the minority for a change. I could feel it when I was the only white person in a situation--I could see how black people could be on the defensive living in a white man's world.

One participant, after being called home for two days for an emergency, included these comments in her next reaction paper:

I looked around the room and saw "Welcome Back" signs all over the walls and on my bedpost. What can I say? I love them. When I leave here I'm going to miss our nightly goodnight kisses and hugs. Who am I going to tuck into bed and sing to? I won't hear them call out, "Jeri, I love you," after they've been in bed for a time. I'll miss our silly games. . . but I won't forget because I know I've grown and I'll always have them with me.

My biggest reaction is one of gratitude. They really took a big risk allowing us white people to live with them. I'll admit that at first I went through quite a state of culture shock. --My eyes were really opened to how a different environment can affect you.

I'm well on the way to discovering a warm, loving relationship with Virgie and her beautiful family. I've had some uncomfortable feelings when she reprimanded me a couple of times, but I see now that she considers me one of her own when she does that. She's a beautiful woman, and her blunt honesty is part of her beauty. You know where you stand. I like that. . . .I can imagine the closeness that is possible if this happens in the first weeks.

> I saw people very full of life and very full of the struggle for existence. I saw a family that was very large, very caring, but also very transient and sometimes shaky. It seems difficult to write much about the people there because I really learned to love them and I don't want to put them in the category of sociological specimen. I was amazed at how open and accepting they were with us. They were continually concerned about us. Things were good sometimes, but they were also hard. It was so unsettled-as though there was no certain ground to stand on. Everything was temporary--for them, for us--I don't think I could handle it for any great length of time. --But they don't have any other choice.
>
> From living with a black family, I not only realize that black people have different values from me, and different life styles, but I can understand why they do. Today the Black man couldn't live in his community with my values, but maybe someday this will change.
>
> Leroy, the man in the house, and I started talking. First time he has really opened up. He's the kind of man who has made it through life by taking all kinds of crap off people because he was Black, but never giving in. He explained the admiration he had for me and the other kids in the program. He said that we had broken the first big barrier by giving of ourselves enough to live and work in the community.
>
> It's funny, but I'm just so unaware of the difference in color between my family and the people on the street and myself. Sometimes I have to remind myself that I'm white and that's why the people on the street notice me. I really felt strange last Saturday night in Greeley when I became aware that the people all around me were white and so was I!

Numerous other examples can be quoted to exemplify the manner in which alternatives to separatism are learned through the ITEP experience. However, alternatives to other primary patterns also become evident to ITEP participants. The primary pattern of simplicism carries the message that right answers are direct and simple, but ITEP students can learn that the anti-patterns of complexity, the paradox, the contradiction, many sidedness--all these can help make life more real, more understanding, more compassionate. Again, participants reflect this new awareness.

This experience has struck me with so many enormous, seemingly unsolvable problems! It's hard to know where I as a future teacher exactly fit in. I'm beginning to see that its probably human, and white, to be able to think you can solve all problems. This just can't be done, and it's tough when you realize that there may be very little that you can really do. . . .I'm thinking, weighing, questioning, wondering, yet I won't give up.

I explained to Manny my frustrations about school and life in general and everything I felt so he told me how important it is to stick it out because you begin by helping one child at a time, and that's not so bad because that's one life, and it's a beginning.

This week I have just begun to understand the teacher that I'm assisting. I used to refer to him as an Uncle Tom or a Negro. In my opinion, he had all the requirements for an Uncle Tom! Monday of this week an incident came up in our high school class which has changed my mind about my supervising teacher. He came over to where I was helping one of his students. He started discussing the necessity of our black children thinking for themselves, instead of having to be told everything. Soon the students stopped working and started listening, and the teacher started to speak louder. He then told us that black people are good at saying, "Let's take over this country and make all that's wrong with it right," but he informed us that's not all that's needed. "All the wishing and hoping and praying isn't going to teach a black man how to take over a water system," he says.

I believe that teacher is right. We can't keep telling our black youth a handful of slogans like "right on," and expect our race to emerge on top. Our students have to learn the technology of today in order to be successful. They must also understand themselves and have a feeling of self worth before succeeding in making all the wrongs in this society right. But there won't be any progress for the black man if each of us have to think alike and have no new ideas of our own. We black men must learn to listen and understand our brother's view point. I have learned this much by working with my teacher and I'm grateful for it.

I can now see realistically what teaching is all about and the kinds of things I need to know to help children learn what they need to know. Being a tool of learning is much harder and more involved than I ever believed.

I tried a little experiment in the school cafeteria. I noticed that during lunch hour all the teachers retreated to the teacher's lunch room or else to the teacher's lounge. Well, I decided to eat with the kids. The kids were shocked--no white teacher had ever sat with them. Most of the teachers were confused and thought I didn't know where the teacher's lunch room was. Well, I did this every day and after two weeks, I noticed four other teachers doing the same--all of them were young. Small as that may seem, to me it was somewhat of a victory. It may be slow, but things could be changed.

The depth of participant involvement in lives of the families is always dramatized in the reaction papers and seminars during the entire live-in experience. The earlier field trips permit participants to make brief, often surface, observations and analyses of school systems and teaching methods. In the six week period during which they live in the inner city and work as assistants to teachers in the urban classrooms, they are able to add depth to their analyses, often with resultant changes in their earlier judgments. Representative reactions reflect some of these changes:

> Another observation was the lack of appreciable difference between students who were taught by "progressive" and "effectual" techniques and those taught by "traditional" and "ineffectual" methods. For the most part the behavior and the values of the students in relation to school were essentially the same under widely varying conditions and I was surprised to find this. What I suspect is, as long as the emphasis is on methodology, regardless of the kind employed, the results will be the same. Discrediting "content" and academic "subjects" shifts emphasis to method, but that's not it either. I really haven't sorted it out yet but what seems to be needed is direct communication between teacher and students; that content and method are vehicles but rather inconsequential. . . how I teach is what I teach, and vice versa--how I learn is what I learn, and vice versa--but beyond these; the teacher is what is taught and the learner is what is learned and all of these are inseparable.

> Before I started working here at West I thought I had most of the answers because I was new and idealistic. Now I'm realizing I'm not so new and different. I've found that it takes experience in these situations to learn what works and what doesn't.

> You can read all the idealistic books you want. I did, but I didn't really understand how each child is so very different and needs different attention. I try one thing--I fail. I try another. I learn so much every day yet each day is different with different problems. I change, they change. People--Wow!

Behavioral application of the objectives for the student to enlarge his perceptual field and be receptive to new experiences often was seen in reactions to six weeks of working in schools.

> One of the overall experiences I went through was learning to adjust to so many different situations. After a while, though, I became loose about it. It gave me great insight into how teachers must feel and act in an inner city classroom--never knowing what is going to happen next.
>
> On the less positive side, I began to see the parts of my personality that needed to be worked on. I wonder if the importance and dependence I put on my friendship with the kids is wholly positive? . . . I became aware of my use of successful experiences in the classroom as ego trips, more than being concerned in a knowledgeable way about the students' growth.

Participants have both positive and negative reactions to their school experiences, and these varied experiences provide much of the content for analysis of concepts of education during the seminars. The varying reactions result primarily from the atmosphere of the school, the type of classroom, and the personality of the teacher with whom the participant is working. Some of the participants, primarily those working in the high schools, had reactions very similar to that of Silberman (1970), who described American schools as "grim and joyless places." Reactions illustrate these contrasts:

> Before working in the schools, my outlook on the system was very dim. After being in this school for five weeks, my view hasn't changed much. I see no real value in the system as we have it today. . . It doesn't seem worth the time or the effort to butt one's head against a brick wall, but it would be a great cop-out to quit--to say it's not worth it. It may not be, but we've got to try.
>
> One of my basic impressions of the adult population of the school was very positive and warm, observing segments pulling together and being very warm toward me, the kids and each other too.

> So many teachers had said ghetto kids were dull and listless, but I enjoyed these kids and the living intensity I sensed. Sometimes it was negative--but they seemed full of living, for the most part, not apathetic, not disinterested in life, not dead inside as I had heard happens in other places.
>
> School is great too. Everybody loves the principal and I can see why. He has some great ideas about educating the kids from this neighborhood, and he also came from this neighborhood. I'm sure this helps him identify with the kids and their problems. . . . The whole atmosphere of the school is warm--not structured and sterile. Most of the kids look happy and communicate with the teachers fairly easily.
>
> Joe got kicked out of class today again. The teacher told me not to mess with him. She ignores Joe, except to yell at him when he's out of his seat. Every teacher here has decided that Joe, and a lot of the other kids, are hopeless cases. I'll keep trying to get through to him. A boy in the fifth grade is not a hopeless case!

These are but a few of the statements reflecting the multitude of learning experiences in which the students can be involved. Seminars during the period of school assignment often last far into the night while discussions are conducted in an effort to gain proper perspective for the problems and questions resulting from school experiences.

One positive factor that facilitates the participants' work with the schools was the manner in which most principals and teachers, especially in the elementary schools, welcomed their involvement. The administration and faculty members continue to express enthusiasm at the opportunity to work with ITEP and exert much effort to make each assignment as meaningful as possible for the participant. At the end of each ITEP experience to this date, all principals have requested that their schools be considered for continued involvement with the program.

Community Involvement

The community involvement aspect of ITEP is closely related to the live-in experience, and is designed to help participants gain additional understanding of their community that will help them become effective teachers in that community. The participants also, through involvement in community activities, learn a great deal about the dynamics of social change and strategies for working toward social change. They become involved in a wide variety of community projects and community agencies. Many become very active in the work of various church groups through the churches they attend with their families. Other forms of involvement include political activities, such as vote registration drives or political campaigning and organization of and participation in various types of community improvement projects. During the weeks prior to the live-in participants visit various agencies to become acquainted with the options available for their involvement. A directory of agencies is given to each participant which helps him locate them and understand their basic goals. The following list indicates the extent and variety of activities which ITEP participants have been involved in during the two years the program has been in operation:

1. Aiding in community centers teaching sports, art, guitar, etc.
2. Working in federally funded community Action Centers in food stamp programs, renter counseling, health work and similar activities
3. Tutoring in adult education programs or in neighborhood "study halls"
4. Aiding in Head Start and other pre-school and neighborhood nursery school programs

5. Working with Senior Citizens groups

6. Taking neighborhood children on excursions

7. Cooking and serving at P.T.A. or other community-sponsored fund-raising dinners

8. Remodeling, cleaning, and renovating community meeting halls

9. Attending meetings of a wide variety of groups, activist-oriented to extremely conservative

10. Working as tutors or aides in neighborhood Street Academies

11. Working as counselors in drug abuse centers or alcoholism rehabilitation centers

12. Assisting in the work of groups such as the Urban League, Y.M.C.A., etc.

This list represents only a few of the many activities with which ITEP participants have worked and learned. The opinion is expressed quite universally that there is not time to be involved in all of the activities in which participation is possible. A typical reaction of participants to this aspect of ITEP is, "When you're living in, you don't have to plan community involvement. You <u>are</u> involved!"

EVALUATION

Evaluation of ITEP began during the first quarter that it was in operation at the University of Northern Colorado by trying out various instruments to determine which could best be used to indicate the effect that participation in ITEP might have on prospective teachers. Among the instruments tried were the Rokeach Dogmation Scale and the Shostrom Personal Orientation Inventory. None were judged satisfactory by the participants or staff for measuring the success of ITEP in achieving its major goals.

It was decided by staff and participants that the most meaningful and accurate method of evaluating the ITEP experience would be by a "jury" of those people most deeply involved and profoundly influenced by ITEP, i.e., host families, teachers, principals and the participants themselves. This technique would involve the concept of observer reliability. If several groups of observers evaluate the ITEP program and participants from several points of view, and are consistent in their judgment, their evaluation can be considered to have validity and reliability.

Accordingly, staff members and participants began the development of a series of questions that would relate to the major objectives of ITEP. Items were selected and many were discarded on the basis of clarity, relationship to objectives and importance.

These instruments are subject to change as comments and suggestions for improvement are received from host families, participants and school personnel involved in the program.

Questionnaires are mailed to all teachers, principals, host families and participants who have been involved with any of the three groups of students who have participated in ITEP or are presently participating. Below are presented in percentage form the results from each of the groups that responded to the questionnaires. Total responses to certain items will not equal 100% as some respondents did not answer every item. In all cases, "don't know" can be considered a "middling" response.

Host Family Responses

Questionnaires were returned by 98.7 per cent of the inner city families that had provided homes for ITEP participants. The items on the questionnaire and the per cent choosing each response are listed below. Directions ask parents to circle the answer which best indicates how they feel about each statement.

HOST FAMILY RESPONSES

YES	yes	Don't Know	no	NO

1. The students are understanding and considerate of others.

84.6%	15.4%	0%	0%	0%

2. Would you rather have teachers who have participated in the Inner City Teacher Education Program teaching your children than teachers who have not?

92.4%	7.6%	0%	0%	0%

3. The Inner City Teacher Education Program will have an influence in helping solve the racial problems in American society.

46.1%	46.9%	7.0%	0%	0%

4. Would you be willing to continue your involvement in the program?

84.6%	15.4%	0%	0%	0%

As can be seen from the above data, families in the inner city very strongly agree with and support ITEP. The optimism of the staff for the future of the program was especially increased by the responses to item four that reflected more than any other item the extent to which the program and the participants were having a positive effect on the people of the inner city communities.

Teacher-Principal and Participant Responses

Questionnaires were returned by 94.0 per cent of the teachers and principals who had worked with or were working with ITEP participants as teacher assistants or student teachers. Directions on this questionnaire are as follows: For each statement below circle the one response which best indicates how you perceive participants in ITEP as compared to most other student teachers or aides you have worked with or observed. The questions and the percent of principals and teachers choosing each response are listed in the first percent column for each question. Participants were asked to respond to the same items, and the percent of participants choosing each response is listed in the second column below that response. However, each participant was asked to circle the response not in relation to how he sees himself, but to circle the response that best indicates how he perceives the other participants who were in the program with him. By responding in this manner he also reflects how he feels about himself, for his own feelings form the primary basis for any such response.

All participants returned the questionnaires.

TEACHER-PRINCIPAL AND PARTICIPANT RESPONSES

	YES		yes		Don't Know		no		NO	
	% of Tchrs.	% of Part's	% of Tchrs.	% of Part's	% of Tchrs.	% of Part's	% of Tchrs.	% of Part's	% of Tchrs.	% of Part's
1. ITEP participants are more accepting of and willing to try new ideas.	52.6%	67.1%	26.3%	24.2%	7.5%	8.7%	0%	0%	0%	0%
2. ITEP participants show more ability in relating to and communicating with children of racial backgrounds other than their own.	65.0%	68.8%	17.0%	20.0%	7.6%	11.2%	7.6%	0%	0%	0%
3. ITEP participants show a greater understanding of the influence of cultural factors in the lives of the children they teach.	68.3%	75.0%	20.0%	25.0%	5.3%	0%	4.6%	0%	0%	0%
4. ITEP participants show a greater interest and ability in helping children develop a positive self concept.	56.5%	60.5%	30.4%	32.4%	2.8%	5.0%	5.1%	2.1%	0%	0%
5. ITEP participants are less judgmental in their work with children.	41.3%	30.6%	20.2%	52.4%	34.6%	17.0%	2.5%	0%	0%	0%
6. ITEP participants show a greater understanding of the physiological and psychological development of the children they are teaching.	40.4%	55.3%	36.2%	35.5%	15.6%	9.2%	7.6%	0%	0%	0%
7. ITEP participants are more likely to feel that they have a definite and important role to play in society.	41.5%	20.8%	30.2%	62.5%	28.2%	8.5%	0%	8.5%	0%	0%
8. ITEP participants reflect a more positive self concept.	52.1%	54.1%	28.3%	41.6%	13.7%	4.1%	3.0%	0%	0%	0%
9. ITEP participants show greater confidence and ability in establishing and maintaining a wide variety of learning situations.	63.0%	39.5%	22.4%	60.5%	7.8%	0%	2.0%	0%	0%	0%
10. ITEP participants show greater interest and involvement in activities related to the administration, power structure and control of education.	24.7%	28.5%	26.6%	30.2%	40.5%	28.0%	6.7%	13.4%	0%	0%

Analysis of the above data indicates that the majority of the teachers and principals are in general positive in their reactions to the ITEP program and participants, and that the objectives of the program as measured by items in the questionnaire, are being met. In the few cases where negative responses are indicated, the staff can only make assumptions as to the basis for these reactions, as all respondents were specifically requested not to sign questionnaires. However, from conferences with many teachers and principals during the program it can be inferred that negative reactions in general are often results of conflicting philosophies and personality conflicts. However, in some cases negative reactions may be caused by a participant who is less than adequately qualified or committed to the program.

Comparison of participant and school personnel responses indicate basic agreement in their perceptions of the ITEP participants, indicating a high degree of observer consistency and success in attaining the objectives of the program.

Subjective Evaluation

In addition to the evaluative techniques described above, evaluation of the ITEP is accomplished by subjective ratings by staff members of the extent to which each of the participants reflected growth in his attitudes, skills, and knowledge. Weekly reaction reports, evaluations of all instructional activities and participant-staff conferences are also used as a means of providing an on-going assessment of the program. In addition, weekly conferences are held with supervising teachers, principals, and members of the families participating in the live-in

so that on-going evaluation can be maintained on an informal basis. Analysis of reaction papers and conferences reveal that the program has been extremely successful. It is interesting to note that no reaction papers reflected a negative attitude toward the experience. Only a few comments from participants are included here. They represent the general feeling of the participants who have been in the program.

> This inner city program has been one of the most important experiences of my life. Whey people ask me if I could have learned the same things in Greeley, on campus, my answer can only be an emphatic "No!" I don't think I will ever be able to fully explain what I've learned from the program.

> I have never worked harder and learned more in a quarter about myself and other people. I have learned things in this program that would be impossible to learn in a regular classroom situation. The experience of planning, teaching my own classes, and being able to evaluate myself has been of great value. I have reacted in some ways that I never thought possible, some good and some bad, but most of all, I really learned.

> After this, even my on-campus education has got to be different! In methods classes, for example, kids don't really pay much attention to the things that are being taught. Now I've found out that I really should know some of those things. Like in reading methods . . . I never paid much attention. Then I tried to teach Ramona, who couldn't read, and now I know. . . Now in methods class I'll search out the things I need to know because I realize how much I need them.

Another measure of the success of ITEP will be the choice of careers and teaching locations of ITEP graduates. At this time only eight participants have completed their undergraduate work, so there is not sufficient evidence on which to base an evaluation at this time. However, it is interesting to note that of the eight, two are teaching on Indian reservations, one is in the Peace Corps, one teaches in an urban open-living school, one is educational and program coordinator for a state-

wide church organization and one is continuing in a graduate program at the University of Northern Colorado.

Evaluation is also provided by supervisors of student teachers from the Department of Student Field Experiences at UNC whose reaction to the work of ITEP participants during their student teaching assignment has been extremely positive. The latest evaluation of ITEP students from this department is included in Appendix B in the copy of a memo from Dr. Tom Warner, Area Director of Student Teaching in the Denver, Colorado elementary schools.

EPILOGUE

At this time, all indications are that ITEP has been successful from the points of view of participants, host families, teachers and principals in cooperating schools, ITEP staff and UNC administration. Encouraged by these results, plans are being made by the ITEP staff and other faculty members of the College of Education to develop additional programs in teacher education using ITEP as a model. Below are briefly described several options for expansion of the program while maintaining the concept of the closely knit, twenty-five student basic learning group.

A new focus for a similar project will be provided by the inauguration of a teacher education project for rural communities. Colorado and several other Rocky Mountain and mid-western states have a great many rural and semi-rural schools with high concentrations of minority children from the families of migrant workers and residents of rural "ghettoes." A large percentage from teacher-training institutions in this area are placed in these schools with little or no understanding of the culture of the Indian and Mexican-American farm workers or the myriad of problems involved in education in rural areas. Special preparation for teachers for these schools and these children becomes expecially valid when it is considered that the majority of students on college campuses today have been raised in metropolitan areas. The life styles and values, even of members of the dominant Anglo society who live in rural communities, can be very different from the life style

and values of the university graduates who come to teach their children and the children of the minority communities who attend these schools.

Alternatives are also being planned for the camping trip to the Southwest. Not many miles north of the Greeley, Colorado, area is located a fantastic "museum" of Western and Indian history and culture in the wilderness areas, mining camps, and the Sioux, Blackfoot and Crow Indian reservations of South Dakota, Wyoming and Montana. Preparing teachers to work in Indian communities throughout these areas through a program based on the ITEP model is also an alternative being considered.

Another option that has potential for teacher education in the form of the ITEP model is to educate teachers for alternative forms of education by establishing cooperative programs with free schools, open living schools, street academies and other schools with a humanistic focus. Participants can be placed in condominium homes, "jet set" ski lodges and huge apartment buildings with emphases placed on raising questions concerning our own lives and value systems in a fast-paced technological society.

In the Denver, Colorado Springs, and Pueblo, Colorado, minority communities there are also available facilities for establishing other learning groups according to the ITEP model. Requests have been received by the ITEP staff for the expansion of the program into the Park Hill area of Denver, Colorado, which is a newly integrated community facing many problems as a result of rapid integration.

However, in these options, as in the original ITEP model, one basic premise must remain--each of these programs must reflect true innovation and not be merely a new way of packaging a traditional educational program with minor changes such as catchy titles, appealing "packaging," artificial experiences, and simplistic solutions or "integrated" learning experiences operating in compartmentalized programs.

To truly innovate according to the ITEP model requires staff and administrative commitment to in-depth, highly personalized involvement with students, the development of a trust relationship, relevancy attained by immersion in real-life experiences, reciprocal relationships with the people of the community and true fusion of the affective and the cognitive in the lives and learning experiences of the students who are to be the teachers for a new generation of Americans.

APPENDIX A

FILMS USED IN

THE INNER CITY TEACHER TRAINING PROGRAM

The Angry Negro.

Black History: Lost, Stolen or Strayed.

Cities and the Poor.

Civil Disorder: The Kerner Report.

Confrontation: Dialogue in Black and White.

The Hard Way.

High School.

The Last Menominee.

I Am Joaquin.

In Search of a Past.

Journey Into Self.

Los Compadres.

Marked for Failure.

Mexican American Culture: Its Heritage.

Oh, Freedom.

The Seasons Change.

Sixteen in Webster Groves.

Troubled Cities.

Where is Prejudice.

APPENDIX B

University of Northern Colorado · Greeley, Colorado 80631

College of Education
Student Field Experiences

303/351-2422

November 23, 1971

TO: Edward J. Kelly, Dean, College of Education

FROM: Tom Warner, Field Experiences

When you met with the EDFE staff last week, you alluded to several changes within the College of Education in the near future. Since reorganization will probably involve a critical look at existing programs, it seems that this might be an appropriate time to share with you some personal reactions concerning one particular program; namely Roy Krosky's "Teacher Training Experience for Inner City Schools."

For the past year and one half, I have been coordinating the UNC student teaching program in Denver elementary schools. During that time, we have placed approximately one hundred student teachers in nearly forty schools, with varying degrees of success.

In attempting to analyze what contributes to a successful student teaching experience in Denver, especially in the target area schools, I am becoming increasingly convinced that the critical factor is that the human element; the feeling that the student teacher has for the pupils in his class.

The students who have participated in Dr. Krosky's Inner City Program have fared far better than have other student teachers. They seem more confident of themselves and why they are where they are; they approach their assignments more positively but also more realistically; and most importantly, they exhibit a much greater empathy for and understanding of the children in their classes.

Thus, while I am not advocating increasing the scope of the Inner City Program to the point that it loses the personal relationships it now provides, I do hope that consideration will be given to making it possible for more of our students interested in eventually teaching in large city school districts to participate.

APPENDIX C

STUDENT READING LIST

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